

Challenging the Morals of Western Society: The Use of Ritualized Sex in Contemporary Occultism*

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Abstract

This paper discusses the historical roots of the use of ritualized sex in contemporary occultism, with special focus on the teachings of Aleister Crowley (1875–1947), Gerald B. Gardner (1884–1964) and Kenneth Grant (b. 1924). The notion that sexual magic is related to Hindu Tantric practices is addressed, and a detailed historical development of the use of ritualized sex – as illustrated by Crowley, Gardner, and Grant – is presented.

Sex, Magic and Tantra

Sex has been the cause of conflict and tension throughout the history of religions, and to this day the relationship between sexuality and religion remains a controversial topic. At the same time, however, fascination with sex can be seen as an intrinsic part of modern and late modern Western culture. As Michel Foucault (1926–1984) observed in his monumental study *The History of Sexuality*, sex has been exploited as *the* secret of Western culture – a secret, however, which everybody is in on. Foucault questioned the notion that sexuality had been repressed by Victorian society and argued that sexuality, in its various forms, in fact was subject to thorough exploration. It was in particular sexual practices that fell outside the norms of traditional heterosexuality, such as sodomy, that received detailed attention in the Victorian era. Although the published accounts of ‘perverse’ and ‘promiscuous’ sexual practices did not condone the practices, the practices came to be understood not as mere sexual

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acts, but as expressions of human sexuality as such.¹

The nature of human sexuality was not only discussed in academic or literary circles, but also became an increasingly important topic in Western esoteric currents during the eighteenth and nineteenth centuries. The esoteric approach to sexuality often stood in sharp contrast to traditional Christian notions regarding sexuality, such as original sin, and instead emphasized the positive aspects of sexuality. Authors such as Richard Payne Knight (1751–1824) and Sir William Jones (1746–1794) argued that pre-Christian religions from various parts of the world centred on the worship of the generative powers and the cult of the sun. Just as the sun was the source of life in the macrocosm, so the phallus was the source of life in the microcosm. Phallicism and the worship of the sun were thus seen as the original form of religion, and it was furthermore believed that traces of this universal religion could be found in all cultures and religions.² As Joscelyn Godwin has shown in *The Theosophical Enlightenment*, these ideas became popular at the end of the nineteenth century and were promulgated by various occult and theosophical groups. The esoteric understanding of the nature of human sexuality was not, however, restricted to speculations about pre-Christian religion, but also influenced the theory and practice of sexual magic in occult and neo-Rosicrucian groups such as *The Hermetic Brotherhood of Luxor*, which based its sexual magic on the teachings of Paschal Beverly Randolph (1825–1875). Randolph's teachings would later find their way into the sexual magic of Ordo Templi Orientis, which afterwards were codified by Aleister Crowley (1875–1947). At the end of the 1960s and early 1970s there was a revival of interest in Aleister Crowley, particularly in the countercultural movement, and at this time sexual magic became identified with Eastern Tantric practices.

The late 1960s, with its focus on 'sex, drugs, and rock'n roll' among the spiritual seekers of the Flower Power generation, proved to be an important period for new religious movements that experimented with sex.³ It was common at this time to come across the notion that sex is something natural and positive, and that, instead of separating religion from sex,

1. Michel Foucault, *Sexualité et Histoire*, I (Gothenburg: Bokförlaget Daidalos, 2002), 43–70.

2. For a detailed discussion of the worship of the generative powers and the cult of the sun, see Joscelyn Godwin, *The Theosophical Enlightenment* (Albany, State University of New York Press, 1994), 1–48.

3. Susan J. Palmer has demonstrated that new religious movements can be divided into three groups according to their religious views of sex identity: sex Complement, sex Polarity, and sex Unity Groups. Susan J. Palmer, *Moon Sisters, Krishna Mothers, Rajneesh Lovers* (Syracuse: Syracuse University Press, 1994).

one should try to unite them. Indeed, sex was often seen as a means to religious ends, something which is evident in the literature of Neo-Tantra (to use a popular neologism), which remains as an important part of the new religious landscape in the West.⁴ It is common to come across the idea within this form of spirituality that our sexuality has been repressed by the Christian churches, and that the repression of sexuality is harmful to the individual. The use of sex in religious rituals is thus not only seen as a liberating component, but also as a way of healing the perceived psychological wounds caused by the repressive forms of Christianity. Sex is no longer seen as something sinful or evil, but instead as something natural or even divine. In that respect the positive attitude towards sex in both secular and religious spheres of Western society coincide, and given the assumed sexual nature of Neo-Tantra it comes as no surprise that this form of spirituality has become popular in the West. As Hugh B. Urban puts it, 'Indeed, Tantra might be said to represent the quintessential religion for consumer capitalist society at the turn of the millennium'.⁵

The identification of Western sexual magic with Eastern Tantric practices is, however, problematic on a number of points. First, it is frequently assumed that sexual magic in essence is the same as Hindu and/or Buddhist Tantra on account of (a) it being derived from Tantric sources or (b) both sexual magic and Tantra consisting of cultural variations of a pre-Christian universal cult of man's generative powers. Second, the identification of the use of sexual magic with Tantra tends to ignore the differences while overemphasizing the similarities between the two traditions. Third, the notion that sexual magic and Tantra are one and the same often does not take into account the historical development of these particular traditions.

Furthermore, literature dealing with the use of ritualized sex for spiritual purposes in the context of Western esotericism tends to be characterized by terminological confusion. This confusion can be explained by the fact that most of the terms related to the topic have no set etic or emic meanings. For instance, the meaning of the terms 'Tantrism' and 'Tantra' have been debated by scholars in a comparable way to the term 'Hinduism'.⁶ Is there really such a thing as Tantra, understood as a separate and coherent Hindu and Buddhist religious tradition? Or is the use of the

4. Hugh B. Urban, *Tantra: Sex, Secrecy, Politics, and Power in the Study of Religion* (Berkeley: University of California Press, 2002), 1-43.

5. Ibid., 206.

6. Richard King, *Orientalism and Religion: Postcolonial Theory, India, and 'The Mystic East'* (London: Routledge, 2003), 96-117.

term Tantra dependent on Orientalist discourse and Western misconception, based on an essentialist understanding of Indian religion?⁷

While it goes beyond the scope of this article to discuss the terms related to Tantra and sexual magic in any greater detail and to offer definitions of them, I will nevertheless briefly state what I intend when using a number of key-terms in this article. By 'Tantra' I refer to mainly Hindu practices and doctrines related to a particular body of religious texts, so-called Tantras, which share the metaphysical understanding of the macro- and microcosm as consisting of a male and female principle. The unification of these two principles (often identified with Śiva and Śakti) within man him/herself through elaborate rituals is seen as the way to reach freedom (*moksa*) from the cycle of rebirth (*samsara*). Metaphysical speculations in Tantric traditions have tended, however, to come second to this-worldly goals and the acquisition of magical powers (*siddhis*) through elaborate rituals. These rituals often take on an antinomian guise in the sense that they challenge traditional Hindu notions of purity, such as rituals connected to the 'five M-words', in which the use of ritualized sex, *maithuna* (or rather a sexualization of ritual, as David Gordon White puts it), sometimes occur.⁸ An important part of the use of sex in Tantric traditions is the production of powerful, transformative sexual fluids, a part which David Gordon White has identified as the prime characteristic of early Tantra.⁹ 'Neo-Tantra' (also called 'Western Tantra' or 'New Age Tantra') refers to a Western understanding of Tantra, characterized by an emphasis on sex as a means to spiritual enlightenment. The term covers a wide category of beliefs and practices, ranging from more-or-less X-rated movies to advanced religious systems.¹⁰

'Sexual magic' (often spelled 'magick') refers to Western occultist use of sex in a ritualized manner, the object often being to cause change to

7. For a detailed discussion of the term 'Tantra', see David Gordon White, *Kiss of the Yogini: 'Tantric Sex' in its South Asian Contexts* (Chicago: University of Chicago Press, 2003), 13-22; Urban, *Tantra*, 4-6, 42-43.

8. The five M's include the consumption of forbidden substances: meat (*mamsa*), fish (*matsya*), wine (*madya*), parched grain (*mudra*), and sexual intercourse (*maithuna*).

9. White, *Kiss of the Yogini*.

10. See Urban, *Tantra*, 203-263. I disagree with White's critical description of 'New Age Tantra' which he more or less identifies as a product of impostors, as opposed to 'authentic' Tantra, *Kiss of the Yogin*, xi-xv. Throughout the history of religions the transmission of ideas, symbols and practices from one religious system to another has been a permanent factor of religious change. New interpretations of religious symbols do not make them less authentic than older interpretations. For the historian of religions, new interpretations and uses of religious symbols is part of the ongoing development of religious traditions.

occur by means of the forces assumed to be connected with man and woman's sexuality. Occultism, which for our present purpose can be described as a secularized form of Western esotericism, is characterized, among other things, by a heavy focus on the experiential aspect of religion; that is, teachings and dogmas often come second to the performance of rituals and various forms of meditation.¹¹ The knowledge, or *Gnosis*, which the occultist strives for, is not merely of an intellectual nature, but something which must be experienced and thus cannot be expressed in words.

The Western use of ritualized sex is exemplified by the sexual magic of Aleister Crowley, and the use of ritualized sex by two of Crowley's former associates, Gerald Gardner and Kenneth Grant, represents two different ways in which the sexual magic of Crowley has developed – in a Western (Gardner) and an Eastern (Grant) way, respectively.

Aleister Crowley and the Sexual Magic of O.T.O.

Crowley first came into contact with sexual magic in a systematic way through his involvement with the *Ordo Templi Orientis*, or the *Order of Oriental Templars*. The O.T.O. was an irregular form of Freemasonry which admitted both men and women. It was founded by a former member of the Theosophical Society, Theodor Reuss (1855–1923) some time between 1906 and 1912, on the basis of a masonic charter issued by John Yarker (1833–1913) in 1902.¹² Both Reuss and Yarker were active in the world of so-called 'fringe masonry', which included various forms of unorthodox and irregular high-degree Freemasonry.¹³ The object of founding the O.T.O. seems to have been the creation of an *Academia Masonica*, in which a number of different masonic rites were collected into one system. Probably modelled upon the Swedish Rite of Freemasonry, the degree system of the O.T.O. consisted of ten degrees, of which the Tenth degree was an

11. For a discussion on how occultism (as a form of secularized esotericism) differs from traditional, or Renaissance, esotericism, see Wouter J. Hanegraaff, 'The Study of Western Esotericism', in *New Approaches to the Study of Religion*, ed. Peter Antes et al. (New York: Walter de Gruyter, 2004), 497–499.

12. The early history of the O.T.O. remains problematic. Wouter J. Hanegraaff et al., eds., *Dictionary of Gnosis and Western Esotericism* (Leiden: Brill, 2005), s.v. 'Ordo Templi Orientis'. According to Marco Pasi, the entry's author, the O.T.O. was founded only in 1912. This view is also expressed in A.P. Eberhardt, *Von den Winkellogen Deutschlands* (Leipzig: Druck und Verlag von Bruno Zechel, 1914), 99–101.

13. See Ellic Howe, 'Fringe Masonry in England, 1870–85', *Ars Quatuor Coronatorum* 85 (1973): 242–80; Ellic Howe and Helmut Möller, 'Theodor Reuss: Irregular Freemasonry in Germany, 1900–23', *Ars Quatuor Coronatorum* 91 (1979): 28–42.

administrative degree.¹⁴ According to Reuss, the central Key or secret of Freemasonry was sexual magic, but, for one reason or another, knowledge of this secret had been lost to most masonic organizations. This secret was kept closely hidden from the public in the early years of the O.T.O. and thus the aims of the Order were described in somewhat more traditional masonic and theosophical terms in the first Constitution of the Order supposedly published in 1906:

Article II. Section II.

The principal purpose of the O.T.O. is to teach Brotherhood and to make it a living power in the life of humanity.

Article II. Section III.

The subsidiary aims of the O.T.O. are: (a) to spread the knowledge of Hermetic Science, and to initiate its members in the Secret Doctrines of Hermetic Science; (b) to establish and administer schools, lodges, etc., where Hermetic Science is taught; (c) to build, establish, found, manage and administer Homes, Colonies, Settlements, etc., wherein initiated members may live according to the tenets of the O.T.O.¹⁵

Six years later, however, Reuss stated the true nature of the Order in a bolder fashion in the so-called 'jubilee edition' of the Order's magazine the *Oriflamme*:

Our Order possess the KEY which opens up all Masonic and Hermetic secrets, namely, the teaching of sexual magic, and this teaching explains, without exception, all the secrets of Nature, all the symbolism of Freemasonry and all systems of religion.¹⁶

Reuss had heard about Crowley in 1910 in connection with a much-publicized trial. Crowley was printing the secret rituals of an occultist initiatory society called the Hermetic Order of the Golden Dawn in his bi-annual publication, *The Equinox*, and he had announced that the March 1910 issue would include the Second, or Inner, Order rituals.

14. The apparent connection between the Swedish System and the O.T.O. has been noted by Martin P. Starr in *The Unknown God: W.T. Smith and the Thelemites* (Bolingbrook: Teitan Press, 2003), 20 n. 5.

15. Theodor Reuss and Aleister Crowley, *O.T.O. Rituals and Sex Magick* (Essex House, Thame: I-H-O Books, 1999), 66. It appears that this document was not first published in 1906 as stated, but rather in 1912.

16. Quoted in Francis King, *Ritual Magic in England* (London: Neville Spearman, 1970), 119. The original quote in German is as follows: 'Unser Orden besitzt den **Schlüssel**, der alle maurer. . und hermetischen Geheimnisse erschließt, es ist die Lehre von der Sexual-Magie, und diese Lehre erklärt **restlos** alle Rätsel der Natur, alle freimaurerische Symbolik, und alle Religions-Systeme.' *Jubilæums-Ausgabe der Oriflamme* (1912), 21.

S. Liddell Mathers (1854–1918), the then head of the Golden Dawn, tried to restrain the publication by suing Crowley, to no avail. According to Crowley's autobiography, he received letters from all over Europe as a result of this trial and many honorary degrees from a number of esoteric organizations. One of the people who contacted Crowley was Reuss, who called on him in London and conferred upon him the VII° of the O.T.O. Crowley was apparently not overly impressed with Reuss, and thought little of this degree.¹⁷ However, a few years later Reuss reappeared at Crowley's door and accused him of exposing the secrets of the Order in one of his published books, *The Book of Lies* (1913). Crowley denied that he had done so, with the argument that he was not informed of the secrets which he was supposed to have revealed. After pointing out the passages in the *The Book of Lies* for Crowley, Reuss then promptly elevated Crowley to IX° and thereby swore him to secrecy regarding the central secret of the O.T.O.

According to Crowley, the techniques of sexual magic as revealed by Reuss were in a very crude form, and Reuss had limited experience of actually practising sexual magic. Nevertheless, after being initiated into the sexual mysteries of the O.T.O., Crowley set out to explore sexual magic, applying what he considered to be a scientific method. To a certain extent, the application of a 'scientific method' (such as keeping a detailed record of all the experiments) can be explained in the light of what Foucault called 'Scientia sexualis', that is, the use of science as a legitimating factor in dealing with human sexuality.¹⁸ Furthermore, the scientific approach to sexuality mirrors the Western attempt to understand the nature of human sexuality, and thereby to control it. On the other hand, the application of science on religion reflects the positivist attitudes at the time, in which the natural sciences had superseded religion as the way to knowledge. To Crowley, this was expressed by the motto of his journal *The Equinox* (1909–1913), 'The Method of Science, the Aim of Religion'. In 1914 Crowley made the following statement concerning sexual magic in his diary *Rex de Arte Regia*:

This Art was communicated to me in June [1912] by the O.H.O. [Outer Head of the Order] It was practised by me in a desultory way until [1 January 1914] when I made the Experiments recorded elsewhere of the Art derived from and parallel to this. The Knowledge thus gained enabled me to make further research with more acumen and directness, so that I was able definitely to assert that I had produced certain results at will. For

17. Aleister Crowley, *The Confessions of Aleister Crowley* (London: Arkana, 1989), 628–29.

18. Foucault, *Sexualitetsens historia*, 71–89.

example, my bronchitis, which had been most intractable was cured in a single day. I obtained money when needed. I obtained 'sex-force and sex-attraction' so strongly that for months after I was never at loss. Better than all, I was able to excite my art-creative power and my magical intuition so that much of the very great work done by me all this summer may be considered due entirely to this Art.¹⁹

From that year on, Crowley experimented with sexual magic, and his diaries, both published and unpublished, show that he kept a careful record of all 'operations', stating the object, partner(s), quality of the 'elixir', and the apparent results.²⁰ In the early 1920s Crowley assumed the office as the worldwide chief of the O.T.O., or Outer Head of the Order as the office was officially known. The use of sex in magical and religious rituals fitted well with the principles of Thelema, a new religious movement of which Crowley was the prophet. In 1904 Crowley had 'channelled' a text known as *The Book of the Law*, which he later technically labelled *Liber AL vel Legis*. According to Crowley, this text proved to be the foundation of a new religion, and it identified Crowley as its prophet, The Beast 666. Thelemic doctrines were incorporated in the revised rituals of the O.T.O. that Crowley wrote at the request of Reuss during his stay in the United States during the First World War.

What, then, did the sexual magic that Crowley used actually consist of? The sexual magic of the O.T.O. was initially confined to the Eighth and Ninth degrees. In the Eighth degree, Perfect Pontiff of the Illuminati, the initiate was instructed in the practice of auto-sexual magic, or masturbation. In the Ninth degree, Initiate of the Sanctuary of the Gnosis, the initiate was taught a particular form of magic that involved sexual intercourse. In addition to this, Crowley quickly developed a new form of sexual magic that involved anal sex in a newly created Eleventh degree. A number of authors have stated that this degree was a homosexual degree, but a close reading of Crowley's diaries reveal that he performed this particular form of sexual magic with both men and women. In Crowley's sexual magic the mere use of sex was not enough in itself. The sexual energy was used to 'charge' mental images created by the magician. To a certain extent, this form of magic is similar to the so-called talismanic

19. Aleister Crowley, *The Magical Record of the Beast 666* (London: Duckworth, 1993 [1972]), 3.

20. Records of Crowley's experiments with sexual magic can be found in *The Magical Record of the Beast 666*; *The Magical Diaries of Aleister Crowley*, ed. Stephen Skinner (Jersey: Neville Spearman, 1979); and in shorter works such as 'The Paris Working', in *The Vision and the Voice with Commentary and Other Papers*, Aleister Crowley, Victor B. Neuburg and Mary Dest (York Beach, ME: Samuel Weiser, 1998), 343-409.

magic taught by the Golden Dawn which aimed at charging or empowering magical talismans.²¹

During the 'operation', as Crowley called his acts of sexual magic, the performer had to concentrate his will on a particular object, such as inspiration to write poetry, and to create mental images that would stimulate the ecstatic nature of the ritual. Crowley would, for instance, imagine showers of gold pouring over him at the moment of orgasm in rituals whose aim was to raise money. Moreover, the mental state of the practitioner had to be 'energized' or charged with an ecstatic feeling or energy, which Crowley apparently connected to sexual energy.²² It seems as if Crowley sought to transcend the limits of normal rational consciousness in these forms of rituals and to reach into layers of the consciousness which are normally inaccessible. In discussing sexual magic in his diary, Crowley noted:

Union of the conscious mind, made stable moreover, with the subconscious, is evidently necessary to any Operation in which the Result is to be formulated beforehand.²³

The union of the conscious mind with the subconscious appears to have been a central aspect of Crowley's spiritual system, as he evidently identified the subconscious with the so-called Holy Guardian Angel.²⁴ One significant characteristic of the O.T.O. version of sexual magic is the sacramental consumption of the so-called Elixir (in the Ninth degree the elixir consists of a mixture of male and female sexual fluids, gathered from the vagina). The Elixir could also be used to anoint objects such as talismans, thereby empowering them with the force that was released at the moment of orgasm. Crowley's systematic experimentation with sexual

21. The use of sex in magical rituals was, however, not allowed in the Golden Dawn.

22. See Aleister Crowley, 'Energized Enthusiasm', *The Equinox* 1.9 (1913): 19-46, for more information on this particular state of mind.

23. Crowley, *Magical Record*, 150.

24. When an Australian disciple to Crowley, Frank Bennett (1868-1930), visited Crowley at the Abbey of Thelema in Cefalu, Sicily in 1921, he suddenly became 'enlightened' by something that Crowley had told him: 'And just what was the shattering information that Crowley had imparted? In essence, he had explained that initiation was simply a process of bringing the subconscious to the fore. The subconscious, Crowley said, was to all intents and purposes the Holy Guardian Angel with whom the aspirant wished to communicate, in order to establish his or her "True Will". To establish this communication, aspirants had only to open themselves up to the demands and desires of their subconscious, and act in harmony with them.' Keith Richmond, *Progradior and the Beast: Frank Bennett and Aleister Crowley* (London: Neptune Press, 2004), 174.

magic resulted in a few short secret documents entitled *De Arte Magica* (1914), *Agape vel Liber C vel Azoth* (1914) and *Emblems and Mode of Use* (1944). It is interesting to note that after Crowley had been initiated into the secrets of sexual magic two significant changes took place: first, Crowley practically stopped performing complex forms of ceremonial magic in favour of the much simpler sexual magic, and, second, all his subsequent recorded acts of sex are limited to the performance of sexual magic. Crowley's sexual liberation can thus be seen as a new form of regulation, which prevented him from performing sex for mere pleasure. In choosing partners for his sexual magic, Crowley appears to have had an open mind, to put it mildly. The partners were thus not only limited to his numerous mistresses and lovers, but also to his disciples, casual acquaintances, total strangers and a fair number of prostitutes. A typical entry in his diaries detailing his sexual magic could look like the following example from 16 June 1914:

16 June 12.21 a.m. [1914] A hot night after a heavy thunderstorm. Lamplight.

'Lilian' a short plump young nigger whore.

Object: Poetic inspiration. I was utterly tired out and could hardly perform the Operation, especially as the cucurbit [i.e. the vagina] was worthless, and I wanted either or both of two others [i.e. whores] very badly.

The Elixir, however, was extremely good in quality, concentrated, aromatic, and sweet. The will was concentrated but not enthused.

Result: A complete failure so far as actual poetry is concerned; but I got certain poetic ideas.²⁵

To what extent, then, does the sexual magic of the O.T.O. derive from Eastern Tantric practices? The answer to this question needs to be searched for in two different places. First, the possibility of Tantric influences on pre-Crowley O.T.O., and second, knowledge of Tantric practices on the part of Crowley himself. In respect of the first, it must be stated that the available evidence is far too limited to draw any conclusions. Reuss asserted that he had not created the O.T.O. on his own, but that he had been assisted in this project by the Austrian Freemason Karl Kellner (1850–1905) and the German theosophist Franz Hartmann (1838–1912). It is Kellner in particular who has been credited as the source of sexual magic in the Order, and his knowledge of yoga – and some would claim Tantra – allegedly stems from his meeting with two Indian gurus, Bheema Sena Pratapa and Mahatma Agamya Paramahansa, and the Arab Hadji Soliman ben Aïsa.²⁶ The problem with this theory is that, firstly, it is

25. Crowley, *Magical Record*, 28.

26. Mahatma Agamya Paramahansa, author of *Śrī Brahma Dhārā* 'Shower from

highly unlikely that Kellner had anything to do with the formation of the O.T.O., since the Order was founded after his death, and secondly, the surviving texts written by him show no familiarity with sexual magic or Tantra.²⁷ In a similar manner, the surviving evidence simply does not confirm the notion that Reuss had any deeper knowledge of Tantric practices. It is an undeniable fact, though, that Reuss did connect the sexual magic of the O.T.O. with Hindu yogic practices as the following passage from the Jubilee edition of *Der Oriflamme* (1912) shows:

At the end of the previous article, it was explained that the key to opening up the secret, underlying all masonic symbols, is the doctrine of Sexual Magic.

[...]

We say in our Manifesto that we supply the duly prepared Brother with the practical means to gain even in this terrestrial life proofs of his immortality.

Well, one of these means is a certain Yoga exercise.

Brother Dr. Kellner states in his publication on Yoga: Yoga is a very old doctrine, kept secret for a long time, and anyway little known, which gives its disciples, through certain exercises, the ability to evoke in himself at will the phenomena of artificial somnambulism.

Depending upon the kind of technique used for the attainment of Yoga, one distinguishes different kinds of Yoga, and in this context the nerve centres (Nadis) and 10 different kinds of breath (Vayus) play an important role.

The old Indian physiological names for the 10 Vayus are Prana (in the heart), Apana (in the area of the anus), Samâna (in the area of the navel), Udâna (in the throat), Vyâna (in the whole body), Napa (in the reproductive organ), Kurma (opens the eyelids), Krikara (causes sneezing), Devadatta (causes yawning), Dhananjaya (penetrates the outer coarse body).

Now, sexual magic deals with the Vayus Napa (in the reproductive organ), specified in the sixth place.

the Highest' (London, 1905), was one of the first Indian propagators of advaita-vedanta in the West. He visited Europe on a number of occasions and met with Aleister Crowley, among others. The meeting is recorded in Crowley's diary for 1906–1907. There is a humorous account of Paramahansa in 'Half-Hours with Famous Mahatmas', *The Equinox* 1.4 (1910): 284–90, written by J.F.C. Fuller under the pseudonym Sam Hardy. Bheema [or Bherma] Sena Pratapa was a less known Indian guru who seems to have visited Europe at the turn of the century. Hadji Soliman ben Aïsa, 'the invulnerable fakir', was described in the press as both an Arab and an East Indian fakir. He travelled around Europe in the mid-1890s and performed at the Panoptikum in Berlin, among other places. Allegedly, Hadji Soliman ben Aïsa belonged to the secret dervish Order of Saadi, founded by Saadeddin Dschebari in 1335.

27. Pasi, 'Ordo Templi Orientis'.

This exercise is called 'the transmutation of the reproductive energy'.

This exercise of the transmutations of the reproductive energy is not practised for sexual excesses, but for the enforcement of the eternal strength of God on the terrestrial level, to which sexually strong, perfect human beings, of male and female sex, are necessary.

[...]

The reproductive energy is a process of creation. Divine Act!

In the reproductive organ (male and female) the most powerful Vital-Energy is concentrated in the smallest space.

During the rather complicated exercise the practitioner concentrates his thoughts, so that he draws the reproductive energy upwards from the organ to the solar plexus (sun network), where he 'wills' it to be stored for purposes of transmutation. With this a precisely regulated breathing is connected. Then, finally, the great union occurs, where the practitioner becomes a visionary — with full consciousness — and experiences that which he has seen.

This is white sexual magic!²⁸

Reference to yoga does not, however, amount to Tantric origins of the sexual magic of the O.T.O. In a short article entitled 'Mystic Anatomy' published the following year in the *Oriflamme*, Reuss goes into even greater detail in explaining the Eastern theory behind the sexual magic of the O.T.O., and in the text we find a rare direct reference to Tantra in relation to O.T.O.: 'The Sympathicus is played on by the Tantrikas, the writings of Sakti, or worship of female energy' (see appendix to this article). The Eastern references notwithstanding, sources of Reuss's sexual magic point in another direction, namely The Hermetic Brotherhood of Luxor. This order had been founded in the early 1880s and had branches in the United States, England, France and Sweden. The Order was governed by Peter Davidson (1837–1915) and Thomas Henry Burgoyne (c. 1855–c.1895) with Max Theon (Louis M. Bimstein c. 1848–1927) as Grand Master. The most conspicuous aspect of the teachings of H.B. of L. (as the Order was known) was a particular form of sexual magic, based on the teachings of Paschal Beverly Randolph (1825–1875).²⁹ These teachings found their way via the Hermetic Brotherhood of Light into the O.T.O.³⁰

28. *Jubilæums-Ausgabe der Oriflamme* (1912), 21–23. I wish to thank J.A.M. Snoek for help with the translation.

29. Paschal Beverly Randolph, *Sexual Magic* (New York: Magickal Child, 1988); 'The Ansaitic Mystery' and 'The Mysteries of Eulis', in *Paschal Beverly Randolph: A Nineteenth-Century Black American Spiritualist, Rosicrucian, and Sex Magician*, ed. John Patrick Deveney (Albany: State University of New York Press, 1997), 311–26 and 327–41.

30. See also Hannegraff et al., eds., *Dictionary of Gnosis and Western Esotericism*, s.v.

It has been claimed that Crowley had firsthand knowledge of Tantra, or *vamacharya*, from the time of his travels in Asia, particularly from his visit to Ceylon in 1901.³¹ It seems highly unlikely, though, that Crowley's knowledge went beyond a mere superficial theoretical knowledge of the subject, as there is nothing in his diaries from this period to suggest that he had been initiated into a Tantric group. It should be remembered, furthermore, that little had been published on Tantra at this point in any Western language, and that Crowley's knowledge of Pali and Sanskrit was very limited. It is furthermore quite surprising that Crowley does not appear to have been familiar with the works of Sir John Woodroffe (1865–1936), whose books were the single most important sources of Tantra in the West during the first half of the twentieth century. By his own account, Crowley had studied Tantra through the works of authors such as Patanjali and Swami Vivekananda³² (1863–1902):

I also studied all the varieties of Asiatic philosophy, especially with regard to the practical question of spiritual development, the Sufi doctrines, the *Upanishads*, the *Sankhya*, *Veda* and *Vedanta*, the *Bhagavad-Gita* [sic] and *Purana*, *The Dhammapada*, and many other classics, together with numerous writings on the Tantra and Yoga of such men as Patanjali, Vivekananda, etc. etc. Not a few of these teachings are as yet wholly unknown to scholars. I made the scope of my studies as comprehensive as possible omitting no school of thought however unimportant or repugnant.³³

Even though Crowley recommended the use of yoga to his disciples and readers in books such as *Book Four, Part I* (1911) and *Eight Lectures on Yoga* (1939), he all but gave up the practice of yoga himself after he had immersed himself in various yogic practices around 1901 under the guidance of Shri Parananda, Sir Ponnambalam Ramanathan (1851–1930), Solicitor-General of Ceylon.³⁴ In a letter to his former disciple Gerald J. Yorke

'Hermetic Brotherhood of Luxor', 'Paschal Beverly Randolph'; and Joscelyn Godwin, et al., *The Hermetic Brotherhood of Luxor* (York Beach, ME: Samuel Weiser, 1995). The influence of The Hermetic Brotherhood of Light upon the O.T.O. is stated openly in the official journal of the O.T.O., in which it is claimed that Karl Kellner came in contact with the organisation on his travels in Europe, America, and the Near East, *Jubilæums-Ausgabe der Oriflamme* (1912), 15.

31. Lawrence Sutin, *Do what thou Wilt: A Life of Aleister Crowley* (New York: St. Martin's Press, 2000), 141. For a discussion on Crowley's relation to Tantra, see Hugh B. Urban, 'Unleashing the Beast: Aleister Crowley, Tantra and Sex Magic in Late Victorian England', *Esoterica: The Journal* 5 (2003): 138-192; and *Tantra*, 215-23.

32. On Vivekananda's ambivalent attitude towards Tantra, see Urban, *Tantra*, 161-63.

33. Crowley, *Magick without Tears*, 231-32.

34. Crowley, *Confessions*, 235-36.

(1901–1983) written in 1945 Crowley explains his attitude towards yoga:

I cannot agree that Asana and Pranayama are exclusively Hatha Yoga studies. The point surely lies in the motive. I have never wanted anything but spiritual enlightenment; and, if power, then only the power to confer a similar enlightenment on mankind at large.

I think you are wrong about my history. I did practically no Yoga of any kind after my return from my first journey to India. I attempted to resume practices at Boleskine and elsewhere, and could not force myself to do them. The Samadhi is a sort of by-product of the operation of Abramelin.³⁵

It comes as no surprise that Crowley's general attitude towards Tantra was positive, and he even identified Tantra as a primitive stage (in characteristic fashion of evolutionism which dominated history of religions during Crowley's formative period) of what he called the White tradition³⁶ (to which his system belonged).

Paradoxical as it may sound the Tantrics are in reality the most advanced of the Hindus. Their theory is, in its philosophical ultimatum, a primitive stage of the White tradition, for the essence of the Tantric cults is that by the performance of certain rites of Magick, one does not only escape disaster, but obtains positive benediction. The Tantric is not obsessed by the will-to-die. It is a difficult business, no doubt, to get any fun out of existence; but at least it is not impossible. In other words, he implicitly denies the fundamental proposition that existence is sorrow, and he formulates the essential postulate of the White School of Magick, that means exist by which the universal sorrow (apparent indeed to all ordinary observation) may be unmasked, even as at the initiatory rite of Isis in the ancient days of Khem.³⁷

To a certain extent the metaphysics of Tantra appeared congenial to Crowley's own religious system, Thelema, and he identified a few passages of *The Book of the Law* as referring to the arousal of the *kundalini*.³⁸ Towards the end of the Second World War Crowley was contacted by a certain David Curwen, who subsequently became an initiate of the Ninth degree of the O.T.O. Curwen had supposedly been initiated into a Tantric group in Ceylon, and he claimed that he had a South Indian guru that had given him an English translation of, and Comment on, a Tantric text. In the summer of 1945 Curwen lent Crowley a copy of this document,

35. Crowley to Yorke, 7 November 1945.

36. In *Magick without Tears*, 64–90, Crowley differentiates between three schools of magick: the Yellow, Black and White.

37. *Ibid.*, 74–75.

38. See in particular the so-called Old Comment to verses AL I: 57, AL II: 22 and AL II: 26 in Aleister Crowley, *Magical and Philosophical Commentaries on the Book of the Law*, ed. John Symonds and Kenneth Grant (Montreal: 93 Publishing, 1974).

and in the correspondence that ensued between them Crowley denied that he had been initiated into the Kaula Circle (something which Curwen's guru had claimed).³⁹ In a letter to Yorke from this period Crowley discusses the content of the document that he had obtained from Curwen:

Thanks for yours. I do not know who wrote the typescript [a translation and commentary on Ananda Lahari, G.J.Y.] but the style of typing is very familiar to me, and I think it is a Babu of some sort, as you yourself apparently do. I could give you a whole lot of information, but not by writing, the subjects which these MSS treat [the Bhairavi Diksha, G.J.Y.] being unsuitable for that medium. The MS was lent me by Mr. David Curwen, but I am not at all sure whether he will be pleased at me having disclosed his name. He is a very curious person. I quite agree with you about the inherent difficulties in the Manuscript. One of the troubles is that, as you know, the Hindus have got an Anatomy of their own. That, too, you seem to have noticed. It is true that from what he writes it would appear that he is making everything depend almost exclusively upon the physical or physiological basis; but when you go into that with him you find there is a whole lot of additional stuff about mantras and various magical methods, including secret medicines and the like. In a letter I got from him a day or two ago Curwen talks about their sending him certain Salts from India and speaks of a great deal of magical work having been done in India. It is all very puzzling.

Naturally I got in contact with this subject quite a lot while I was in India, and on the whole I was repelled, though I had no moral scruples on the subject. I came to the conclusion that the whole thing was not worth while. They do a sort of Cat and Mouse game with you: they give you the great secret, and then you find there is something left out, and you dig up this and go for a long while in a rather annoyed condition, and then you find there is yet another snag. And so on apparently for ever. In any case it did not square with my ideas of initiation. I never wanted to do Hatha Yoga. 'See ye forget the Kingdom of God' etc. [NB — overtyped from 'ye' through 'of' and variant not legible — WB] I am interested and a little surprised at the extent of your knowledge of all these subjects. You must have put in a great deal of hard work.⁴⁰

According to Yorke, the typescript given to Crowley was a translation and commentary on *Ananda Lahari*, 'The Wave of Joy'. This text is attributed to Sankaracharya,⁴¹ and it is a hymn of praise addressed to Parvati,

39. Kenneth Grant, *Beyond the Mauve Zone* (London: Starfire Publishing), 101-102.

40. Crowley to Yorke, 20 October 1945.

41. Sankaracharya, or Śāṅkara, born in the eighth century, is considered to be one of the most important Hindu philosophers. He is generally seen as the founder of Advaita Vedānta and is, furthermore, considered to be one of the most orthodox thinkers in Hindu literature. Śāṅkara is thus a somewhat strange choice to attribute a Tantric text to.

the consort of Shiva, which includes metaphysical speculations. Furthermore, Yorke also connects the manuscript to *Bhairavi Diksha*, initiation into Tantric erotico-mystical practices involving a female horde collectively known as the Yoginis.⁴² According to Kenneth Grant (b. 1924), another disciple and one-time secretary of Aleister Crowley (of which more below), the fact that Curwen knew more about these matters piqued Crowley.⁴³ Be that as it may, it should by now be fairly obvious that Crowley's sexual magic owed little to Eastern Tantric practices, even though he undoubtedly saw the similarities between the two systems.

As mentioned above, Reuss's main source for O.T.O.'s sexual magic was probably the writings of Paschal Beverly Randolph and The Hermetic Brotherhood of Luxor, and it is this tradition that lies at the heart of Crowley's sexual magic. It is significant that we find no references to Tantric practices in the secret instructions that Crowley wrote for the members of the highest degrees of the O.T.O. — *De Arte Magica, Agape vel Liber C vel Azoth*, and *Emblems and Mode of Use* — nor in the secret instructions he wrote for the Seventh and Eighth degrees — *De Natura Deorum* and *De Nuptiis Secretis Deorum cum Hominibus*.⁴⁴ The symbols used by Crowley in these secret texts derive almost exclusively from Western esoteric traditions, most notably alchemy. The one notable exception to this being part XVI of *De Arte Magica*, entitled 'Of certain Hindu theories'. In this section Crowley discusses the belief that *Prana* (force) resides in the *Bindu* (semen), and the differences between mystical and magical use of the semen. The mystic withholds the semen which is reabsorbed through the tissues of the body, whereas the magician produces an elixir which is then consumed.⁴⁵ The influence from The Hermetic Brotherhood of Luxor on the sexual magic of Crowley is evident in his secret instructions on the subject, as pointed out by Martin P. Starr.⁴⁶ In *Agape vel Liber C vel Azoth* Crowley states, 'Yet of all these powers I name but seven, the glories of Eulis; the stars upon the foreheads of the Brothers of Hermetic Light'.⁴⁷ *Eulis!* is the title of an important book published by Randolph in 1874 which contains references to sexual magic,⁴⁸ and the Brothers of

42. See White, *Kiss of the Yogini*.

43. Kenneth Grant, *Remembering Aleister Crowley* (London: Skoob Books, 1991), 49.

44. In the instruction for the eighth degree Crowley recommends the following Hindu books: *Shiva Sanhita*, *Hathayoga Pradipika*, *Kama Sutra*, *Ananga Ranga*. Aleister Crowley *The Secret Rituals of the O.T.O.*, ed. Francis King (London: C.W. Daniel, 1973), 202.

45. Aleister Crowley, *De Arte Magica* (San Francisco: Level Press, 1974), xvi.

46. Starr, *Unknown God*, 25 n.

47. Crowley, *Secret Rituals of the O.T.O.*, 215.

48. Only the second edition from 1874 survives. The date of the first edition is

Hermetic Light is probably a direct reference to The Hermetic Brotherhood of Light, mentioned above. It needs to be underscored that sexual magic was not something that Crowley openly propagated, but something which he reserved for his closest disciples. Throughout his published writings, however, there are innumerable more or less veiled references to sexual magic, such as in his so-called Gnostic Mass, *Ecclesiae Gnosticae Catholicae Canon Missae*.

From Magic to Witchcraft: Gerald Gardner

One person who picked up these veiled references to sexual magic was the founder of the modern Witchcraft movement Gerald B. Gardner (1884–1964). Gardner met Crowley for the first time on 1 May 1947, at a boarding house called Netherwood, in Hastings, through their mutual acquaintance Arnold Crowther (1909–1974).⁴⁹ Gardner paid Crowley three more visits on his own within a month, and it appears that it was during one of these visits that Gardner affiliated with the O.T.O. – first as a Minerval (lowest degree of the O.T.O.) and later as a Prince of Jerusalem (a degree between the Fourth and Fifth degrees).⁵⁰ The reason that Gardner was given the degree of Prince of Jerusalem is probably because of the fact that he was a Royal Arch Mason, a degree which, according to O.T.O., corresponds to the Fourth degree in the O.T.O. system (masons could affiliate with the O.T.O. by paying affiliation charges for the corresponding degree they had in Freemasonry).⁵¹ According to Gardner's biography, he was initiated into co-masonry (a form of masonry that admits men and women on an equal basis) when he was working in Ceylon, c. 1905 in the lodge the Sphinx, 113, I.C. in Colombo.⁵² Gardner was furthermore given

unknown. Deveney, *Paschal Beverly Randolph*, 479.

49. For a discussion on the relationship between Gardner and Crowley, see Ronald Hutton, *The Triumph of the Moon* (Oxford: Oxford University Press, 1999), 216–223; Henrik Bogdan, *From Darkness to Light: Western Esoteric Rituals of Initiation* (Gothenburg: Gothenburg University, 2003), 207–216; Morgan Davis, *From Man to Witch* (n.d.), 14–24, <http://www.geraldgardner.com/Gardner46-49.PDF> (accessed 17 July 2006).

50. For a description of the degree system of O.T.O., see Aleister Crowley, 'Liber CXIV: An Initiation with Reference to the Constitution of the Order', *The Equinox* 3.1 (1919): 239–246.

51. For a table of correspondence between the O.T.O. system and Freemasonry (with the affiliation charges from c. 1913), see Aleister Crowley and Leila Bathurst, 'Manifesto of the M.:M.:M.:.' [Mysteria Mystica Maxima, the name of the British Section of the O.T.O.], in Theodor Reuss and Aleister Crowley, *O.T.O. Rituals and Sex Magic* (Essex House, Thame: I-H-O Books, 1999), 85.

52. J.L. Bracelin, *Gerald Gardner: Witch* (Essex House, Thame: I-H-O Books, 1999 [1960]), 32.

a charter to open a Camp of the O.T.O. in London for the Minerval degree, but the camp never appears to have become active. There was some confusion about Gardner's status within the Order after Crowley's death on 1 December 1947, and it was even believed by some members that Gardner was the European head of the Order.⁵³ Gardner, however, seems to have lost his interest in the O.T.O. at an early stage and instead focused on constructing his own magical system. The last (and only!) published reference to his membership in the O.T.O. was on the title page of his novel *High Magic's Aid* (1947), which included his O.T.O. motto Scire (misspelled Scire), and a confusing reference to his degree in the order.⁵⁴

The history of Gardner and his Witchcraft movement has been meticulously dealt with elsewhere, so I will limit my discussion to the use of sex in Gardner's system. During the late 1940s and early 1950s Gardner constructed a Pagan new religious movement which worshipped the male and female principles in nature in the form of the Goddess and the Horned God. Gardner believed that these two natural forces were also present in each human being and that through rituals these forces could be celebrated and experienced. The movement was organized in so-called covens, and the initiatory structure was divided into three degrees, which the members passed through by undergoing rites of initiation that, to a certain extent, were based on the Craft degrees of Freemasonry.⁵⁵ In the Third degree, moreover, there occurred a sexual union between the initiator and the candidate. This sexual union, called the Great Rite, symbolized the union of the male and female principles and constituted the central part of the Third degree initiation. It appears, however, that ritualized sex during Gardner's time was often performed in a symbolical manner only.

To what extent was Gardner influenced by Crowley when he decided to include ritualized sex in the Third degree of the Witchcraft rituals? It is obvious that both men shared the idea that sex could be seen as a sacred act, but it is questionable whether Gardner shared Crowley's conviction that sex should be used in a willed act of magic, or indeed if Gardner ever had access to the secrets of the Sanctuary of the Gnosis of the O.T.O. As a Fourth degree member of the O.T.O., Gardner was not formally

53. Davis, *From Man to Witch*, 19-23.

54. On the title page it is stated that Gardner had the 4 = 7 degree in the O.T.O., but 4 = 7 is in fact a degree in Crowley's other magical organization, the A.:A.: (founded in 1907), the Philosophus Grade. The initiatory system of the A.:A.: was based on the Hermetic Order of the Golden Dawn, which Crowley had joined in 1898, and left two years later. There is, however, nothing to suggest that Gardner was ever a member of the A.:A.:.

55. Bogdan, *From Darkness to Light*, 216-33.

entitled to knowledge of the supreme secrets of the O.T.O., but that does not necessarily mean that Crowley did not entrust him with documents of instruction in sexual magic. It is known that Crowley did not put too much emphasis on degrees towards the end of his life. However, a textual analysis of Gardner's different versions of the Witchcraft rituals of initiation shows that all the borrowings from Crowley are taken from published sources – most notably *The Book of the Law* and *Ecclesiae Gnosticae Catholicae Canon Missae*.⁵⁶ Significantly enough, there are no references to, or quotations from, the instructional papers in sexual magic that Crowley wrote, such as *De Arte Magica*, *Agape vel Liber C vel Azoth* and *Emblems and Mode of Use*. As already mentioned, the sexual magic of the O.T.O. was initially confined to the Eighth and Ninth degrees. In the Eighth degree, Perfect Pontiff of the Illuminati, the initiate was instructed in the practice of auto-sexual magic, or masturbation. In the Ninth degree, Initiate of the Sanctuary of the Gnosis, the initiate was taught a particular form of magic that involved sexual intercourse. Crowley would later include an Eleventh degree concerned with anal intercourse. In Gardner's Witchcraft rituals there are, however, no references to masturbation or anal intercourse, and, as Doreen Valiente (1922–1999) has observed, Gardner did not include the sacramental consumption of the Elixir.⁵⁷ If anything, it appears that Gardner's use of ritualized sex in the Third degree had a different purpose and had more to do with his attempt to re-create a fertility cult, rather than the performing of an act of sexual magic in Crowley's sense. In discussing the Stone Age origins of Witchcraft (Gardner claimed Witchcraft to be an unbroken tradition which had survived in secrecy from the Stone Age to modern times), Gardner explicitly stated the purpose of contacting the Great Mother and the Horned God:

The purpose of contacting the gods was to keep contact with the forces of life, and these were identical with the forces of magic and fertility.⁵⁸

The Third degree of Gardner's Witchcraft movement differs on a number of points from the two previous degrees, but for the present purpose I will limit the discussion to the inclusion of the Great Rite that consists of a sexual union of the candidate and the initiator during the ritual.⁵⁹ The

56. See Aidan Kelly, *Crafting the Art of Magic* (St. Paul: Llewellyn, 1991); Roger Dearnaley, *The Influence of Aleister Crowley upon 'Ye Bok of ye Art Magical'* (n.d.), <http://www.geraldgardner.com/dearnaley.php> (accessed 17 July, 2006); Bogdan *From Darkness to Light*, 216–34.

57. Doreen Valiente, *Witchcraft for Tomorrow* (London: Robert Hale, 1987), 147.

58. Gerald Gardner, *The Meaning of Witchcraft* (London: Aquarian Press, 1959), 44.

59. For a discussion about the published versions of the Gardnerian rituals of

candidate, if female, assumes the role of the priestess, or, if male, that of the priest.

Following the customary opening, the priestess seats herself on the altar, or if the altar is too small, on a throne. She sits in the characteristic position of Osiris with wrists crossed in front of her chest, holding the athame in her right hand and the scourge in her left. The priest kneels before her in the same manner as the priest kneels before the priestess in Crowley's Gnostic Mass, that is, with his arms along her thighs and head bowed to her knees. After a short period of adoration, the priest rises and brings the filled chalice, which he hands to the priestess, and then resumes his kneeling position. She lowers the point of the athame into the wine,⁶⁰ and says: 'As the athame is [to] the male, so is the cup [to] the female; and conjoined, they bring blessedness.'⁶¹ She kisses the priest, drinks from the chalice, and with a kiss passes the chalice to him. The priest drinks, and gives the chalice to a female member of the coven with a kiss, who drinks, and then passes it on to a male member with a kiss. This is repeated until all members have partaken of the chalice. This part of the ritual is clearly inspired by Crowley's Gnostic Mass.⁶²

The priest offers a paten with cakes, and the priestess touches each cake with the moistened tip of her athame, as the priest says:

O Queen most secret, bless this food unto our bodies, bestowing health, wealth, strength, joy and peace, and that fulfilment of Will, and Love under Will, which is perpetual happiness.⁶³

The priestess, priest and members of the coven each take a cake in the same manner as the chalice. The priest then adores the priestess by kissing her knees, folding his arms along her thighs and bowing down his head. The priest and priestess then proceed to purify each other by scourging. The priest is the first to receive the strokes, then the priestess, and then finally the priest receives yet another round of strokes.⁶⁴ After the scourging-

initiation, see Bogdan, *From Darkness to Light*, 216-17.

60. Cf. the sixth degree of O.T.O., Illustrious Knight Templar of the Order of Kadosh/Dame Companion of the Order of the Holy Grail. Reuss and Crowley, *O.T.O. Rituals and Sex Magick*, 255.

61. Janet Farrar and Stewart Farrar, *The Witches' Way: Principles, Rituals and Beliefs of Modern Witchcraft* (London: Robert Hale, 1986), 35.

62. Crowley's Gnostic Mass, called 'Liber XV; O.T.O. Ecclesiae Gnosticae Catholicae Canon Missae', written in 1913 in Moscow, was published three times during Crowley's lifetime: 1918, 1919, and 1929/30.

63. Farrar and Farrar, *The Witches' Way*, 35.

64. Gardner does not state how many strokes are supposed to be given at this part, but the Farrars assume that Gardner had intended the traditional 3, 7, 9, 21 at each round. *Ibid.*, 304 n. 8.

ing session, the priest says, 'Now I must reveal a great mystery' and gives the priestess the five-fold kiss. The priestess lies down in the centre of the circle, on the altar or a couch, face upwards. She is positioned so as to have her vagina in the centre of the circle, the symbolic point within the circle. The priest kneels by her side, facing north across her body, and says:

Assist me to erect the ancient altar, at which in days past all worshipped,
The Great Altar of all things;/ For in old times, Woman was the altar./ Thus
was the altar made and placed;/ And the sacred point was the point within
the centre of the circle./ As we have of old been taught that the point
within the centre is the origin of all things,/ Therefore should we adore it.
[kiss]/ Therefore whom we adore we also invoke, by the power of the
Lifted Lance (he touches his own phallus and continues:)/ O Circle of Stars
[kiss]/ Whereof our father is but the younger brother [kiss]/ Marvel beyond
imagination, soul of infinite space,/ Before whom time is bewildered and
understanding dark,/ Not unto thee may we attain unless thine image be
love. [kiss]/ Therefore by seed and root, by stem and bud, by leaf and
flower and fruit,/ Do we invoke thee,/ O Queen of Space, O dew of light,
Continuous one of the heavens [kiss],/ Let it be ever thus, that men speak
not of thee as one, but as none;/ And let them not speak of thee at all, since
thou art continuous./ For thou art the point within the circle [kiss] which
we adore [kiss]./ The fount of life without which we would not be [kiss],/
And in this way are erected the Holy Twin Pillars, B. and J. (He kisses her
left breast, and then her right breast.)/ In beauty and in strength were they
erected,/ To the wonder and glory of all men.⁶⁵

At this stage all the members of the coven leave the circle if the Great Rite is performed 'in reality'.⁶⁶ (Otherwise, the Great Rite is enacted in a symbolic form with the athame and the chalice.) The priest continues:

O Secret of Secrets,/ That art hidden in the being of all lives,/ Not thee do
we adore,/ For that which adareth is also thou./ Thou art That, and That
am I. [kiss]/ I am the flame that burns in the heart of every man,/ And in
the core of every star./ I am life, and the giver of life./ Yet therefore is the
knowledge of me the knowledge of death./ I am alone, the Lord within

65. *Ibid.*, 36-37.

66. According to the Farrars, the Great Rite is applied in practice to the third degree in the following manner: 'There are only two active participants in the Rite; the rest of the coven merely support it by their silent presence, whether for the whole of a symbolic Rite or for the first part of an 'actual' one. These two may be either the man (already third degree) initiating the woman; or the woman (again, already third degree) initiating the man; or the man and woman may both be second degree, taking their third degree initiation together under the supervision of the High Priestess and/or High Priest' *Ibid.*, 33.

ourselves,/Whose name is Mystery of Mysteries.⁶⁷

As in the two previous degrees, the priest kisses the priestess in the particular pattern of the Sigil of the degree – which in the Third degree is the upright triangle above the upright pentagram. It is given in the following manner: ‘above the pubic hair, on the right foot, on the left knee, on the right knee, on the left foot, and above the pubic hair again; then on the lips, the left breast, the right breast and finally the lips again’.⁶⁸ The priest lays his body over the priestess’s and says:

Make open the path of intelligence between us;/For these truly are the Five Points of Fellowship – /Foot to foot,/Knee to knee,/Lance to Grail,⁶⁹/Breast to breast,/Lips to lips./By the great and holy name Cernunnos;/In the name of Aradia;/Encourage our hearts,/Let the light crystallize itself in our blood,/Fulfilling of us resurrection./For there is no part of us that is not part of the Gods.⁷⁰

The priest then rises, while the priestess remains laying down, and goes to each of the cardinal points and proclaims: ‘Ye Lords of the Watchtowers of the East [South, West, North]; the thrice consecrated High Priestess greets you and thanks you.’ The Great Rite can thus be described a fertility rite in which the two participants symbolize the male and female principle in nature, and the intercourse the union between these two principles.

As in the case with Crowley, Gardner was very careful to conceal the ritual use of sex from the public, even though he alluded to it in his novel *High Magic’s Aid*, published two years after Crowley’s death in 1949. In this novel Gardner described the first two Witchcraft rituals of initiation, but only hinted that the Third degree ritual included the ritualized use of sex.⁷¹

Kenneth Grant: Marriage between the West and the East

In the same year, 1949, one of Crowley’s former disciples Gerald J. Yorke (1901–1983) published a short article called ‘Tantric Hedonism’ in *The Occult Observer* in which it was stated that certain sexual techniques used by Tantric yogis to make an Elixir were known by the O.T.O.:

67. Ibid., 37.

68. Ibid., 37.

69. The Farrars state that the Text B version says Genitals to Genitals, but they find that ‘somewhat clinical in the poetic context of the rest, and prefer Text C’s Lance-and-Grail metaphor’. They further state that this is the ‘obviously intended moment of union’ if the Great Rite is ‘actual’. Ibid., 305.

70. Ibid., 38.

71. Gerald Gardner, *High Magic’s Aid* (London: Michael Houghton, 1949), 290–303.

Tantric yogis who follow this path insist that physical processes are involved. For them semen (*bindhu*) is the gross form of a subtle essence called *ojas* which is the White Eagle of the Alchemists. *Amrita* is not normally present in the human body, but is produced by the marriage of the White and Red Eagles; yet its production is essential for that sublimation of the subtle body without which the final body of the soul or rather spirit (*atma*) with God (*Atman*) is impossible. Two methods are taught for making this Elixir, one by the three *oli mudras* of the Hathayogins, which are unknown to western tradition, the other in the *Kaula* circle of the Bhairavi Diksha, when the Suvacini dances naked. This latter technique is known in the west and is the treasured secret of an Hermetic Order known as the O.T.O.⁷²

Yorke was not alone in trying to connect the O.T.O. with Hindu Tantra at this time. In fact, one year previously, in 1948, Kenneth Grant had published a *Manifesto of the British Branch of the Ordo Templi Orientis* in which he claimed that, among other things, the Order promulgated the essential teachings of the Indian Shakta Tantra Shastra:

In the O.T.O. are promulgated the essential teachings of the Draconian Tradition of Ancient Egypt; the teachings of the Indian Shakta Tantra Shastra; the teachings of the pre-Christian Gnosis; the Initiated Western Tradition as enshrined in the mysteries of the Holy Qabalah, and the Alchemical Mystical and Magical Formulae of the Arcane Schools of the age-long past, as well as the mode of applying practically the essential principles underlying the Spagyric or Hermetic Sciences, the Orphic Mysteries and the use of the Ophidian Current.⁷³

Grant met Crowley for the first time on 10 December 1944, at a boarding house where Crowley was staying at the time, and he soon became Crowley's secretary as well as a member of the O.T.O. A year after Crowley's death, Grant was formally acknowledged as a Ninth degree member by Karl J. Germer (1885–1962), who had succeeded Crowley as international head of the O.T.O., and on 5 March 1951 Germer issued a charter to Grant to open a camp of the order in London. As the New Isis Lodge was the only chartered O.T.O. body in England at the time, it appears that Grant interpreted the charter as making him the head of the 'Order in Britain',⁷⁴ although New Isis Lodge actually 'did not get

72. Gerald Yorke, 'Tantric Hedonism', *The Occult Observer* 3 (1949): 178–179.

73. Kenneth Grant, *Manifesto of the British Branch of the Ordo Templi Orientis* (London, 1948), 1. The manifesto is not dated, but Grant confirmed to the present author that it was circulated around 1948, after he had been acknowledged a IX° by Karl J. Germer. Kenneth Grant to Henrik Bogdan, 15 November 2001.

74. Kenneth Grant to Austin Osman Spare, 18 April 1952, reprinted in Kenneth Grant and Steffi Grant, *Zos Speaks! Encounters with Austin Osman Spare* (London: Fulgur 1998), 79.

underway until 1955'.⁷⁵ However, on 20 July 1955 Germer formally revoked the charter and expelled Grant from the O.T.O. because of a manifesto that Grant had issued the same year.⁷⁶

The manifesto in question was an eight-page pamphlet entitled *Manifesto of New Isis Lodge O.T.O.*, in which Grant, through his O.T.O. name Frater Aossic IX°, was identified as the Inner Head of the New Isis Lodge and the O.T.O. (British Branch), using the name The Master Nodens X° for this function. Grant apparently thought little of Germer's letter of expulsion and continued to operate the New Isis Lodge until 1962 on the basis of 'inner Plane' powers.⁷⁷ It was also at this time that Grant immersed himself in Hindu philosophy and religion, and during the period 1953–1961 he wrote a number of articles on Advaita Vedanta for Indian journals such as *The Call Divine*, published in Bombay.⁷⁸ It appears that at this time Grant became a follower of Bhagavan Sri Ramana Maharshi (1879–1950), known as the Sage of Arunachala.

Grant would later become instrumental in the revival of Aleister Crowley through the editing (often together with John Symonds) and introduction of a number of Crowley's books, including *The Confessions of Aleister Crowley* (1969), *The Magical Record of the Beast 666* (1972), *The Diary of a Drug Fiend* (1972), *Moonchild* (1972), *Magick* (1973), *Magical and Philosophical Commentaries on the Book of the Law* (1974), *The Complete Astrological Writings* (1974), and by writing an introduction to *The Heart of the Master* (1973). It was also during this period that Grant began to publish his three so-called Typhonian Trilogies commencing with *The Magical Revival* in 1972, which were completed twenty years later with *The Ninth Arch* (2002).⁷⁹ The early seventies also saw the commencement of, what is usually referred to as, the Typhonian O.T.O. under the leadership of Grant, with its first official announcement published around 1973. While the degree system basically was the same as the one used by Crowley, Grant discarded the use of rituals of initiation and instead conferred degrees on the basis of personal development of its members. The development was apparently checked by Grant himself, and it was expected that the members should send him the records or diaries covering their magical practices on a regular basis. As with Crowley, sexual

75. Grant and Grant, *Zos Speaks!*, 283 n. 92.

76. Karl Germer to Kenneth Grant, 20 July 1955.

77. Kenneth Grant to Bill Heidrick, 28 January 1984.

78. These articles have been collected, together with a few later articles, and published as Kenneth Grant, *At the Feet of the Guru* (London: Starfire, 2006).

79. For a bibliography of Grant, see Henrik Bogdan, *Kenneth Grant: A Bibliography – from 1948* (Gothenburg: Academia Esoterica Press, 2003).

magic was confined to the Eighth, Ninth and Eleventh degrees, but the nature of it differed.

By his own account, Grant had in 1944–1945 written a number of papers on Crowley's suggestion, and one of them was on the subject of sexual magic. Crowley was apparently enough impressed by it to admit Grant to the IX°. ⁸⁰ This initiation was later complemented with secret Tantric instructions from David Curwen (who had become a IX° in 1945). By studying these documents Grant came to realize that Crowley's knowledge of sexual Tantra was limited, if not even wrong. According to Grant, these documents were the same as the ones that Curwen had lent Crowley in 1945, which are described by Grant as a Comment on the *Anandalahari*. ⁸¹ Curwen seems to have had a lasting effect on Grant, and it was through him that Grant claimed to have received 'full initiation into a highly recondite formula of the Tantric *vama marg'* (i.e. left-hand path). ⁸² After Crowley's death, Grant took it upon himself to rework the sexual magic of the O.T.O. along what he considered to be Tantric principles, while at the same time trying to reorganize the entire system of the Order. The reorganization basically consisted of the merging of the O.T.O. with another of Crowley's Orders, the A.:A.:., but according to Grant himself this failed, and soon the intimations of a new lodge overshadowed all his plans, the New Isis Lodge. ⁸³

The New Isis Lodge of the O.T.O. in London was founded by Grant in 1955 and was active until 1962, and it was in this lodge that Indian Tantra was connected to the sexual magic of the O.T.O. for the first time in a systematic manner. ⁸⁴ The magical experiments carried out by the New Isis Lodge seem to have had a lasting effect on Grant, who later on would largely base his so-called Typhonian Trilogies on his time with the Lodge. It was during this period that two key texts in the magical system of Kenneth Grant were received as results from rituals performed

80. Kenneth Grant to Bill Heidrick, 28 January 1984.

81. Grant, *Beyond the Mauve Zone*, 101.

82. Grant, *Remembering Aleister Crowley*, 49. Incidentally, Kenneth Grant has dedicated this book to David Curwen.

83. Kenneth Grant to Henrik Bogdan, 24 August 2004.

84. See Kenneth Grant, *Manifesto of New Isis Lodge O.T.O.* (London, 1955) for further information about this lodge. See 'The Pyramid of Power' by Steffi Grant for the New Isis Lodge's degree system together with corresponding esoteric subjects. Significantly, Tantra is here connected to alchemy. Kenneth Grant, *Hecate's Fountain* (London: Skoob Books, 1992), 37. 'The Pyramid of Power' was originally printed in *Key to the Pyramid* (London, privately printed, 1952) by Kenneth Grant, i.e. three years prior to the formation of New Isis Lodge.

in New Isis Lodge: *Wisdom of S'iba*⁸⁵ and *OKBISh*, or *The Book of the Spider*.⁸⁶ It is interesting to note that Grant apparently interpreted certain passages of *The Book of the Spider* as referring to David Curwen, and that he considered Curwen to have been an important factor in his initiation. In the Typhonian Trilogies, moreover, Grant writes extensively on his system of sexual magic, particularly in *Aleister Crowley and the Hidden God* (1973) and *Cults of the Shadow* (1975). As with Crowley, the Eighth degree deals with masturbation and the Ninth degree with heterosexual sex while the Eleventh degree, in contrast with Crowley's system, does not deal with anal sex, but with heterosexual sex during which the woman is menstruating. According to Grant, Crowley was not aware of the Tantric theories on the importance of the female sexual fluids, which Grant calls *kalas*. Grant describes the *kalas* as psycho-sexual secretions of the Tantric *suvasini*, and goes on to state that there are 16 different *kalas* that practitioners of sexual magic deal with and that these form the bases, together with the male fluids, of the Elixir. The *kalas* refers in the Tantras 'specifically to the vaginal vibrations brought on by an intensification of ritual procedure during the performance of the Kaula rites'.⁸⁷ As mentioned, Grant dismissed anal sexual practices as pertaining to the Eleventh degree, and instead attributed the Eleventh degree to sexual magic in connection with menstruation, in which woman is connected to the twenty-eight day lunar cycle:

The sun and the moon are the basis of these 16 emanations. In the human organism they are the male and the female. Their energization and polarization produce *kalas* that flow from the female genital outlet at specific stages of the dual lunation which constitutes the 28 day cycle of the lunar month.⁸⁸

The importance of Tantra and the mysteries of the *kalas* to Grant's form of sexual magic cannot be overstated. According to Grant, the sole object of his Typhonian Trilogies is in fact 'to present the arcane science of the *kalas* in terms of the Western Mystery Tradition'.⁸⁹ With that, the development of the sexual magic of the Typhonian O.T.O., as expressed in the

85. Kenneth Grant, *Outer Gateways* (London: Skoob Books, 1994), 166-81.

86. Kenneth Grant, *The Ninth Arch* (London: Starfire, 2002), 1-49.

87. Kenneth Grant, *Aleister Crowley and the Hidden God* (London: Skoob Books, 1992 [1972]), 211-12.

88. Kenneth Grant, *Outside the Circles of Time* (London: Frederick Muller, 1980), 26. It should be noted that Crowley also experimented with elixirs composed while the female partner was menstruating—the elixir was in this case referred to as *Elixir Rubaeus*, i.e. Red Elixir—but this form of sexual magic was seen as a variant of the ninth degree.

89. Kenneth Grant, *Nightside of Eden* (London: Frederick Muller, 1977), 135.

works of Kenneth Grant, comes full circle with the earliest references to sexual magic published in the *Jubilæums-Ausgabe Der Oriflamme* (1912): the Eastern origins of the O.T.O.'s sexual magic hinted at in *Der Oriflamme* (although these origins must be considered to be spurious) become a fact in the sense that the secret instructions in sexual magic are combined with Tantric teachings. That way, the sexual magic of Kenneth Grant is an illustrative example of Neo-Tantra.

Concluding Remarks

The Eastern references in connection with the sexual magic of the O.T.O. made in the Jubilee edition of the *Oriflamme* should not be interpreted as a *real* Tantric or Eastern origin of the sexual magic of the Order. Instead, the references should be interpreted in the occultist context, which at this time was characterized by a fascination and admiration for the East. Eastern religious tradition, and in particular Hinduism, was widely held in occultist circles to be the oldest still existing religious tradition and the source of a perennial wisdom to be found in the West. The most influential occultist movement at the turn of the last century, the Theosophical Society, founded in 1875 by Helena Petrovna Blavatsky (1831–1891) and Henry Olcott (1832–1907), epitomized the occultist interest in Hinduism and Buddhism. The Theosophy of Blavatsky was to a large extent a Western interpretation of Hinduism and Buddhism, and it was through Theosophy that many Westerners first came into contact with Eastern religious thought. Blavatsky's understanding of Hinduism was, however, heavily coloured by the prevailing Orientalist discourse at the time. While Theosophical Orientalism was not of an antagonistic kind and stressed the supremacy of European culture, it was part of a second type of Orientalist discourse that Richard King has described as 'generally affirmative, enthusiastic and suggestive of Indian superiority in certain key areas'.⁹⁰ This positive type of Orientalism did not only influence Theosophy, but also other forms of 'fin de siècle' and later types of occultism, including the Traditionalist movement with names such as René Guénon (1886–1951), Julius Evola (1896/8–1974), Ananda Coomaraswamy (1877–1947) and Frithjof Schoun (1907–1998) at the forefront.⁹¹ The positive Orientalist approach expressed by Reuss in the *Oriflamme* can be explained by his earlier involvement with Theosophy. By his own account, Reuss had not only personally known Blavatsky, but had also held high office in the

90. King, *Orientalism and Religion*, 116.

91. Mark Sedgwick, *Against the Modern World: Traditionalism and the Secret Intellectual History of the Twentieth Century* (Oxford: Oxford University Press, 2004).

German branch of the Theosophical Society.⁹²

In a similar manner, Crowley's emphasis on the Western nature of O.T.O.'s sexual magic—as opposed to the Eastern emphasis expressed by Reuss in the *Oriflamme*—can be explained not only by his aversion towards Theosophy, but more importantly through his background in the Hermetic Order of the Golden Dawn. The Golden Dawn was actually created in part as a response to the Eastern emphasis of the Theosophical Society: the Golden Dawn was founded in 1888, a year after Blavatsky had settled in London. The importance placed on the Western tradition in the Golden Dawn coloured the young Crowley who joined the Order in 1898, and although he would continue to publish on different aspects of Eastern religious traditions throughout his life, Crowley saw magic as an essentially Western tradition, while Eastern traditions were regarded as expressions of mysticism.⁹³ It is therefore understandable that Crowley's secret instructions in sexual magic would be devoid of Tantric allusions, and instead be exclusively Western in character. The same is true for Gerald Gardner, who claimed that the Witchcraft movement was a Western pre-Christian religion which had survived in secrecy to modern times, and as a result the Gardnerian rituals of initiation (including the Great Rite found in the Third degree) are purely Western in character. On the other hand, Kenneth Grant's encounter with Tantric doctrines through David Curwen influenced him to such a degree that he reinterpreted the sexual magic of the O.T.O. (as taught by Crowley) in the light of Tantric doctrines.

While there is a strong antinomian trait in Tantra that challenges mainstream Hindu religion and social conventions, the question needs to be addressed to what extent (if any) Western sexual magic is antinomian in character—in what way does it challenge the morals of Western society? As stated at the outset of this article, Foucault has shown that sexuality in Victorian and late-Victorian society was not suppressed, but on the contrary was the object of fascination and detailed exploration. At the same time, the notion that man (and woman) is sexually repressed, and that we need to break free from this repression, has not only been present in Victorian society, but is also to be found in modern and late-modern Western society. The *idea* that we are sexually repressed (even if we in fact are not repressed) has been a powerful discourse in many new religious movements. Freedom from sexual repression has, furthermore,

92. Howe and Möller, 'Theodor Reuss', 30.

93. According to Crowley, magick and mysticism were the two ways of attainment. See Aleister Crowley, *Book 4, Part 1* (London: Wieland & Co., 1911) and *Book 4, Part 2* (London: Wieland & Co., 1912).

often been interpreted as part of the individual's religious emancipation. It is therefore quite understandable why to Crowley and Gardner the idea of the individual's freedom was often synonymous with sexual liberty. The morals and ethics of Western society and Christianity were regarded as restraints and restrictions imposed upon the individual, and in order to progress spiritually one had to break free from bonds of the 'old' values. Often enough, the most explicit way of breaking free was to adopt a new antinomian sexual morality, which in the case of Crowley was based on *The Book of the Law*. The supreme secrets of the O.T.O. in the form of sexual magic, and the Third degree initiation ritual of Gardner's Witchcraft movement, can thus be interpreted as a way to challenge the morals of Western society and a means to break free from them. The fact that the sexual morals of the West are not as repressive as might be believed does not diminish the occultist *belief* that man needs to break free from the sexual morals of the West in order to progress on a spiritual level.

The identification of the individual's freedom with sexual liberty is, however, not unique to the teachings of Crowley and his followers. On the contrary, sexual liberty is an important feature in many new religious movements — esoteric or not. The intolerance of the press and society at large, however, caused many new religious movements until the 1960s and 1970s to keep silent about their sexual morals, or to veil them in symbolic language. This was also true for Crowley and Gardner, and it needs to be emphasized that sexual magic was not something which they openly propagated, but rather something which they reserved for their closest disciples. Kenneth Grant, on the other hand, has been much more explicit with sexual magic in his Typhonian Trilogies, and this reflects the changed attitudes in Western culture towards sexuality after the countercultural revolution of the 1960s and early 1970s.

Still, there is one way in which the use of ritualized sex by persons such as Crowley, Gardner and (to a lesser extent) Grant can be labelled as antinomian, and that is religious antinomianism. While it is clear that sexuality in a secular context has been a quite liberal issue during the twentieth century, ritualized sex in a religious context is a different matter. To engage in actual sexual intercourse as part of sacred action — or indeed as *the highest form* of sacred action — must be considered to go against the accepted norms of Western religious practices.

Appendix
*Mystic Anatomy*⁹⁴ by Theodor Reuss

Any student who desires to study Hermetic Science must have, not only, a thorough knowledge of ordinary Anatomy, he must also be able to apply his knowledge of ordinary medical science to the requirements of Hermetic Physiology in order to understand the Finer Forces of Nature which alone will enable him to realise what Mystic Anatomy is. The Doctrines of the most prominent Mystics who most of them either were Medical Men or practised Medical Art, like Paracelsus, Van Helmont, Albertus Magnus, Cornelius Agrippa, Postellus, Cardan, Robertus de Fluctibus, Mesmer and others, are that the Moon is all-powerful in certain senses. The mystic passage of the child in the mother's womb is marked by distinct stages during the 9 lunar months through which the child passes on to its birth. The influence of the moon is of feminine character. These influences are operating upon the nervus sympathicus, sensitive nerves, and the heart, the nervus Vagus. The nervus Vagus arises in the Fourth Ventricle. It forms before it leaves the skull an important ganglion ingulare, after leaving the skull it spreads like a river into a long stretched plexus Nodosus, or ganglion cervicale vagus. Thence it runs along both sides of the carotic [*sic*] arteries and close to the Sympathetic Nerve behind the bronchial pipe and along the oesophagus to the epigastric cavity and pelvic region. In its course it closely intermingles with the Nervus Sympathicus and the whole sympathetic system.

Having thus much established at the hand of Ordinary Anatomy, we may now consider the mystic physiology of the human being (male and female) and the RATIONALE (celestial, hermetic, or otherwise) of the methods and the motives and purposes of GENERATION.

Generation is a 'MIRACLE'! And a Miracle is always DIVINE, no matter what aspect it may assume in the limited view of Men!

The ACT which lies at the base of, and in its consumation [*sic*] constitutes Generation, has been branded by misguided zelots [*sic*] as an act of sin, and has been explained as a supposed consequence of the imaginary Fall of Adam and Eve, and connected with the Fall of the Angels!

In fact it has been held up as an Act of Shame!

But the Ancient Masters of Hermetic Science who explored the wonders of the natural world and the wonders and mysteries of the supersensual world, these supposed Black Magicians, prayed down in the very depths of their abasement and humility before the 'IDEA of GOD', rising thus into Sainthood, looked upon Nature and ALL its DEMONSTRATIONS, and materialisations of the super-sensual, with very different eyes from the ordinary man and

94. *Oriflamme* (1913), 4-7.

philosopher. They were enabled in a spiritual way, to penetrate to the truth of the real meaning of the Original Fall of the Angels, of the Original Fall of Adam and Eve.

The Masters of Hermetic Science hold that it is possible, by the right application of the meaning of 'Original Sin' and 'Fall of Angels' to arrest in magic art, i.e. Sex Magic, the Supernatural S.E.E.D.S. operating in every, and through every being, for purposes of understanding 'GOD ITSELF' and 'UNITING WITH GODHEAD'.

This is called the great act of Transmutation of the Reproductive Energy. This Great Mystery is also embodied in the Eucharist of the Churches. It is a Hermetic Mystery. It is a Blind! Blinds are used by the Church and by Hermetic Science. No Hermetic Truth, entirely unveiled, is ever printed, or given out publicly.

With this clear understanding before us we now proceed to give a definition of those Finer Forces of Nature which will lead us to understand what Mystic Anatomy is.

Hermetic Science teaches us that the Sympathetic Nerve System is Shiva Vina (also Kali's Vina) i.e. Generative God's String Instrument. This is symbolically represented as a harp. The Sympathicus is played on by the Tantrikas, the writings of Sakti, or worship of female energy. The Nerve Fibres or Cords are called in Eastern Hermetic Science Nadis.

The principal 3 Nadis are

- a. Shushuma in central canal of spinal cord and *medulla oblongata*.
- b. Ida to the left of Shushuma.
- c. Pingala to the right of Shushuma.

These Nadis start from Ajna Lotus (Triveni Plexus) and they join on a point between the eyebrows over the nose. The Ida is negative and corresponds to the MOON, and Pingala is positive and corresponds to the SUN. Ida leaves by the left nostril and Pingala by the right one. Besides the above mentioned 3 most important Nadis, there are others. The whole of the 14 Nadis are: Shushuma, Pingala, Ida, Gandhari, Hasti-jihvica, Kuhu (generative), Sarawasti, Pusa, Sankhini, Payaswini, Varuni, Alumbusa, Viskwodan and Yajaswini.

Chitta is the principle of thinking.

The Eastern Hermetic name for Nerve Plexus is 'Lotus'.

The Lotuses are the Psychic Centres of the Body, within which force and life-energy are stored up. There are 42 Lotuses of which 7 are of special value and importance for practical purposes:

1. Mudladhar Lotus, wherein is the 'Coiled-up-one' the Kundalini Nadi at base of Shushuma in the Sacral Plexus. It is the dormant or sleeping power of Supreme life. It embraces the 3 channels or cords, Ida, Pingala and Shushuma, or MOON, SUN and FIRE, or NEGATIVE, POSITIVE and the UNION of BOTH

and its RESULT. Solar Plexus. Coeliacus. Gods Instrument. It is known as the 'Fundamental Lotus' or the 'Base of Life'! The energy which surrounds this Lotus is the Seed of Love, and the whole combination is called Mudladhar Lotus which has 4 petals.

2. Swadkisthan Lotus has 6 petals.

3. Manipur Lotus has 10 petals. It is situated under the navel.

4. Anahat Lotus with 12 petals (Fibres) is in the heart. Within this Lotus dwells the flame Van-Linga!

5. Vishudda Lotus has 16 petals.

6. Ajna Lotus between the eyes on bridge of nose, it has 2 petals. The Shushuma passes up from the Sacral Plexus through the Spinal Cord, to the right side of Ajna Lotus (Pingala) and from there it passes to the left of Ajna Lotus (Ida). Pingala comes from the left side of Ajna Lotus and goes to the right side of the nostril.

7. Sakasrar Lotus, the 1000 petalled Lotus, is at the base of palate. HA is MOON or Ida; THA is SUN or Pingala; HA-THA is UNION of Prana and Apana under the navel.

Hence Ha-Tha-Yoga. He-She-Union or Coition.

Prana goes from heart downwards, Apana goes from anus upwards.

From what above has been stated about the Hermetic or Mystic Value of the Sympathetic Nerve System, is shown that the Sympathetic Nerve System, of which School Science knows so very little, forms the bridge which connects the gross and material conception of the human Body (Microcosmos) with the higher and hidden or esoteric and hermetic conception of the Finer Forces of Human Natur [*sic*].

And like in Microcosmos, so in Macrocosmos!

In Macrocosmos we find then (esoterically or hermetically speaking) Seven Forces, or Seven Centres of Forces.

Whether it be 7 Lokas (spheres of existence in eternity, or 7 Tattvas (the reasons of existence: I am I) or the whole chain of Seven.

Or whether they be Macro-Kosmic Forces, or the Micro-Kosmic Forces, they always stand in same order and relations.

The Seven Tattvas are:

Adi Tattva, the primordial universal force issuing at the beginning of manifestation, or of the 'Procreative' period from the eternal immutable SAT, the substratum of ALL. It corresponds with the Auric Egg, which surrounds every Globe, as every Man. It is the Force proceeding from the First or Unmanifested Logos! Equivalent of SUN! Father! Vater!

Anupadaka Tattva, the first differentiation on the plane of being, the parentless, the God Brahma born without father or mother, sprung from that grows from Vishnu's navel. Equivalent of MOON. Logos-Son! Sohn!

Akasha Tattva, this is from which all religions start: Jupiter, Indra, Pater

Ether, Pneuma, or the Manifested Logos, and the biblical Holy Ghost! Heilige Geist! Its equivalent is Saturnus.

Vayu Tattva, Aerial plane; Tajias Tattva, plane of our atmosphere;

Apas Tattva, liquid substance of Water; Prithvi Tattva, solid substance of earth.

These last four correspond to the Four Elements.

Vayus corresponds to Air and Jupiter;

Ajna (Agni) corresponds to Fire and Mars;

Apas corresponds to Water and Venus;

Prithvi corresponds to Earth and Mercury.

According to Mystic Anatomy Akasha Tattva is located in the Brain; Tayas Tattva in the Shoulder, Vayus Tattva in the Navel; Apas Tattva in the knee; Prithvi Tattva in sole of Feet.

Further in Mystic Anatomy:

Spleen corresponds to Linga Sharira,

Liver corresponds to Kama,

Heart corresponds to Prana,

Corpora Quadrigemina corresponds to Kama-Manas,

Pituitary Body corresponds to Manas Antakarana,

Pineal Gland corresponds to Manas, and when this is touched by Kundalini, it becomes Buddhi Manas or Divine Thought.

Of special importance in Mystic Anatomy is the Pituitary Body at the base of the brain. This Pituitary Body or Hypophysis Cerebri, is connected with the Pineal Gland or Conarium. Both the Hypophysis Cerebri and the Conarium are covered with a grey sand which is called Acervulus Cerebri. This sand, of which the School Physiologists know nothing to say, is found in Man only after he, or she is 7 years of age.

This sand is of the greatest mystic importance. It is connected with the production of SAT, the ultimate Essence of Everything. — It stands in relationship to the Central Organ of ALL FLUIDS, the W.O.M.B., and in the womb is PRANA the Great Architect of the child. PRANA is also in the air, and is absorbed by all created living beings.

Without Prana everything would die. Prana is in the air, but it is also there where air is not able to penetrate. It is independent of air while air is dependent on Prana. Prana is born from the Atma (Atem Gottes). It arises in the Atma like the shadow in the body.

We absorb the Prana of the air in every breath we take. But we can train our breathing to absorb, inhale, a greater quantity of Prana than is ordinarily required for our daily life. And this Surplus-Prana we are able to store in our Nerve-Centres, Lotuses or Plexus, until such time as we may require it again

for special use. This function can be compared to the STORING of materialistic electricity in a Leyden Jar. Through this self-willed, conscious accumulation of SURPLUS PRANA in our body, the physical body develops [*sic*] forces which previously lay dormant in him. Persons who have by accumulation of Surplus Prana developed such special Forces by special intellectual training may become able to transfer, exhale, disseminate, pass on (part) of their own stored up Prana to Others! This is called then, and is used for, PRANA HEALING, and has been systematised by Theodor Reuss under the name of 'PRANA-THERAPIE' in the year 1893. A treatise on this subject was published in 1893 in a Magazine published by Dr. Huebbe-Schleiden of Hannover entitled 'Die Sphinx' and signed with the pseudonym 'Theodor Regens.' — This treatise was afterwards published as a separate little book called 'Pranatherapie'.

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